THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us? For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him*" (PS. 12: 3-5).

No. 51, Vol. LXXV. Thursday, December 11, 1913. Price One Penny.

A GREETING TO THE MISSIONARIES.

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE.

BELOVED BRETHREN:

One of the distinguishing features of the Church of Jesus Christ of Latter-day Saints is its missionary system. In proportion to numbers no other church or sect in the world to-day approaches ours in the extent and scope of its missionary service, nor in the sense of importance with which that labor is regarded by the members in general. To you who have left home and dear ones; to you who have relinquished for a period your business and material affairs; to you who have promptly and willingly responded to the call to go forth into the world as duly accredited preachers and teachers of the gospel of Christ, and that without hope of pecuniary or other reward in things of earth, I send this word of greeting as from one who loves you for the sacrifices you have made, for the zeal and integrity you exhibit, and for the splendid results accruing through your unselfish devotion. I write as one called and ordained to life service in the same ministry in which you serve.

One of the many good gifts with which our Father requites the labors of His faithful children is the blessed boon of happiness. I know of none more truly happy than the active missionary upon whom rests in full measure the spirit of his divine commission. To him no duty, no requirement, no feature of his appointed labor is irksome or unwelcome. I commend to you for study and

practice a lesson, which I doubt not you have already learned in part, but which I would have you master thoroughly—the lesson that tells of the vital distinction between *pleasure* and *happiness.*

The present is an age of pleasure seeking, and men are losing their sanity in the mad rush for sensations that do but excite and disappoint. In this day of counterfeits, adulterations, and base imitations, Satan is busier than ever before in the course of human history—busy in the occupation of manufacturing pleasures both old and new; and these he is offering for sale in most alluring guise, falsely labeled "happiness." In this soul-destroying craft he is without a peer; he has had centuries of experience and practice, and by his skill to-day controls the market. He has learned all the tricks of the trade, and knows well how to catch the eye and excite the desire of his customers. He puts up the stuff in bright colored packages, tied with tinsel, string and tassel; and crowds besiege his bargain counters, hustling and crushing one another in their frenzy to buy.

Follow one of the purchasers as he goes off gloatingly with his gaudy packet; watch him as he opens it. What finds he inside the gilded wrapping? He had expected fragrant happiness, but uncovers only an inferior brand of pleasure, the stench of which is nauseating.

Happiness includes all that is of true worth in pleasure, and much beside. Happiness is pure gold; pleasure but gilded brass which corrodes in the hand and is soon converted into poisonous verdigris. Happiness is as the genuine diamond, shining with its own inimitable luster; pleasure as the paste that glows only when artificially embellished. Happiness is as the ruby, red like the heart's blood, hard and enduring; pleasure as stained glass, soft and brittle, and of but transitory beauty.

Happiness is true food, wholesome, nutritious and sweet; it builds up the body and generates energy for action, physical, mental and spiritual; pleasure is but a deceiving stimulant, which, like spirituous drink, makes one think he is strong when he is really enfeebled, makes him fancy he is well when in fact he is stricken with deadly malady.

Happiness leaves no bad after-taste; is followed by no depressing re-action, calls for no repenting, brings no regret, entails no remorse; pleasure too often makes necessary repentance, contrition and suffering, and if indulged to the extreme brings degradation and destruction.

True happiness is lived over and over again in memory, always with a renewal of the original good; a moment of unholy pleasure may leave a barbed sting, which, like the thorn in the flesh, is an ever present source of anguish.

Happiness is not akin with levity, nor is it one with light-minded mirth. It springs from the deeper fountains of the soul, and is not

infrequently accompanied with tears. Have you never been so happy that you had to weep for joy? I have.

Recently I witnessed an instance of tearful happiness; I shall not soon forget the experience. With my brethren, I had been engaged in setting apart missionaries who were about to leave for their several fields of labor. We had laid our hands upon their heads one by one, and had invoked Divine blessing upon them and their work. You know the solemn procedure, for each of you has been so blessed and set apart. After the missionary service had ended, there in the Annex to the house of the Lord, my attention was drawn to a woman, one who had long passed the noontide of her life; she was standing with her arms around the neck of her manly son; her head rested on his shoulder; and she was sobbing with strong emotion. He stood tenderly supporting her with his strong arm, and his tears fell fast upon her whitening hair. I ventured to approach, and she, becoming aware of my presence, looked into my face through the mist of tears and smilingly said:

"He is my boy, you see, and he is going far away across the great ocean."

I asked, "Don't you want him to go?"

"Want him to go?" she repeated, with beaming countenance; "Oh yes! yes! I am so thankful to have a son worthy to go out into the world as a missionary of the gospel that I can't help crying: I am so happy, you know." Then, after a pause, which to me was profoundly affecting, she added:

"His father filled an honorable mission, and has since died. Now, our son goes to continue his father's good work, thank God."

And the thought of it all filled that widowed heart with such over-powering happiness that she could but weep and sob.

And now let me tell you of another scene which I witnessed soon after the incident just described. Again I saw a loving mother with her arms about the neck of her boy: she, too, was shaken with sobs, and the flood-gates of his tears were opened wide. To my look of sympathetic inquiry she responded with an explanation:

"He is my son and has just come back from his mission. He has been away nearly three years. I am so happy, I have to cry."

The glad father who stood by wept in company with wife and son. The young man soon suppressed his emotion and answered my questions, while proud humility and soulful gratitude showed in his face. His record in the mission field had been good: his release was an honorable one. And as I looked upon the re-united family, I said in my heart this is happiness indeed: while through the inner chambers of my soul there echoed a holy refrain, "Well done, good and faithful servant. Happiness is thy reward."

Beloved brethren, may happiness be your portion, and success in the saving of souls your eternal glory.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Chapel, Pitsmoor, Sheffield, Sunday, November 30th, 1913. There were present: President Hyrum M. Smith of the European mission; Elder Fred R. Woolley of the Liverpool office; Elders Charles Buck and W. Leonard Evans of the Nottingham conference; Elder Lewis P. Manghan of the Manchester conference; Elder Hermon J. Wells of the Liverpool conference; Elder Harold Pardoe of the Leeds conference; Elder Douglas T. Murdock of the Hull conference; President Roscoe E. Hammond and twenty traveling elders of the Sheffield conference.

The opening session commenced at 10 a.m. by the congregation singing, "Redeemer of Israel." Prayer was offered by Elder Henry F. Young. Singing, "O'er the gloomy hills of darkness."

President Roscoe E. Hammond made a short address of welcome.

Elder Wiley S. Collett said that the gospel we teach is the same which Jesus brought to earth. We believe in a personal God, one with body, parts and passions, and said that ours is a practical religion which applies both to our temporal and spiritual welfare.

Elder George Hay said the Bible contains many references which show that there should be an apostacy, and quoted some passages such as II. Tim. 3: 1-5; II. Peter 2: 1-3, etc., and referred to the first, second and third chapters of Revelation to show how defilement had crept into the church even in very early times. He stated that the churches of to-day are not like the Church of Christ of primitive times, because they have done away with its officers, viz., apostles and prophets, etc.

Elders Byron R. Jordan and Lorenzo R. Parker sang a duet, "Somewhere the sun is shining."

Elder Lorenzo P. Burt said the Savior is surely coming to earth the second time, and when He does come, He will judge the world, and they who know not God (who have heard His gospel and have not accepted it) are to be destroyed. Quoted Psalm 50: 3, 4; Heb. 9: 28; Acts 1: 11. He also said that the time of His second coming is near at hand, because the events which should precede it, as recorded in Matt. 23: 3-33, are being fulfilled.

Elder Fred R. Woolley spoke upon the first principles of the gospel, and said that the plan of salvation is for all mortals who have ever lived upon this earth. Those who had not the opportunity to obey it in this life will have a chance in the spirit world to accept it there; he referred to I. Peter 3: 18-20, and 4: 6, to support this doctrine. Said that Malachi's prophecy was fulfilled in these last days in the Kirkland Temple, April 3rd, 1836, and that the Prophet Elijah did appear to Joseph Smith and confer upon him the keys of "turning the hearts of the fathers to the children,"

and this Church holds the power to baptize for the dead, as recorded in I. Cor. 15:29.

Singing, "God moves in a mysterious way." Benediction by Elder Harold Pardoe.

The afternoon session commenced at 2 p.m. by singing, "Awake, ye saints of God, awake." Prayer by Elder Joseph E. Wood. Singing, "Earth with her ten thousand flowers."

The sacrament was administered by Elders Orson C. Parker and Joseph C. Hillstead, assisted by Elders Lorenzo P. Burt, Joseph A. Vanesse, Henry F. Young, and Parley P. George. While being passed the congregation sang, "Rev'rently and meekly now."

Elder Harold Pardoe said we are preaching the true gospel, and not a gospel which is defiled by the doctrines of men. Said that John the Revelator saw, as recorded in Rev. 17, the apostate condition of the world. He was glad, he said, that he was living in "the dispensation of the fulness of times," when the gospel has again been restored to the earth (Rev. 14:6, 7).

Elder W. Leonard Evans spoke upon the first principles of the gospel, especially upon baptism, and quoted many passages of scripture to substantiate this doctrine (Matt. 28:19, 20; Acts 2:38-39).

A trio, "Will you let the Savior in," was sung by Brother and Sister George C. Wilson and Elder Byron R. Jordan.

Elder Tom Shepherd spoke upon the principle of baptism for the dead. He also showed the saints the necessity of living according to our belief, not merely believing, for even "the devils believe and tremble" (Jas. 2:19). He also showed that the doctrine of the baptism of infants is unscriptural and not of God, as the Lord has emphatically said that "of such (children) is the kingdom of heaven" (Matt. 19:13; Mark 10:13).

President Hyrum M. Smith gave a review of the principles that had been spoken upon by the former speakers. He touched briefly upon the Church organization, and the apostacy from the primitive church, and upon the fact that the church had again been established with all its primitive gifts and powers, and with its divinely appointed officers to administer the ordinances and blessings of the Church. He said "Mormonism" is nothing short of the gospel of the Son of God, that the truth had been separated from all error and had been gathered together in one body, and that body is the Church of Jesus Christ of Latter-day Saints. There are some truths in every denomination, whether it be Christian, pagan or heathens; but they have only fragments of the truth, whereas the Latter-day Saints have the pure gospel, without any false doctrines mixed in it. Every principle is a correct principle. He said that Latter-day Saints should be better than other people. If when they have this greater light, and sin in the face of knowledge, they will receive the greater condemnation. The saints should love the Lord and obey His laws. They should remember the Sabbath day and keep it holy. They should

do no work on that day. They should never partake of the sacrament unworthily. Never partake of it if they have hardness in their hearts against their neighbors, for condemnation will be upon them if they do so. He quoted I. Cor. 11:29. They should never envy one another. If elders visit one member more than another do not feel jealous, for there are some who need to be labored with more than others. If we are true Latter-day Saints we will become good men and women. If a member of the Church swears, profanes, accuses falsely his neighbor, or does any manner of evil, he is not a thorough Latter-day Saint. The gospel does not teach him to do that, but he is following the teachings of the adversary. The speaker exhorted the saints to live up to the teachings of the gospel, so that they can teach the glorious truths of "Mormonism" by their good examples. "We should not hide our light under a bushel," "but should so live that men might see our good works and glorify our Father in heaven."

Elder Byron R. Jordan sang a solo, "Oh! love divine."

The general and local authorities were then presented and unanimously sustained. The statistical report was also read.

Singing, "High on the mountain top." Benediction by Elder Parley P. George.

The evening session commenced at 6:30 by singing, "Come, come, ye saints." Prayer by Elder Orson C. Parker. Singing, "Though deep'ning trials throng your way."

Elder Byron R. Jordan said there are numerous opinions taught respecting the Diety, and they are wrong. God has a tangible body. Not only does the Bible teach that He is a tangible Being, but we have the testimony of the Prophet Joseph Smith, who declared to the world that he saw Him and Jesus Christ His Son.

Elder W. Chester Jefferies said the world at large believes that the Bible is the only inspired book that the Lord has brought forth. By this statement they practically say that the Lord saves one part of the human race while the other part perishes for the want of knowledge. But we as Latter-day Saints believe in the Book of Mormon, and this is a record of God's dealings with His people on the western hemisphere.

A quartette was rendered entitled, "Guidance."

Elder Hermon J. Wells said an eminent scientist states that a miracle is "a violation of natural law, and, therefore, never happens." The speaker showed that the fault with this statement is that this man puts himself up as judge of what the natural law is in all cases. He said if Columbus were to visit Liverpool now and see these large ocean steamers without sails leave the docks, and go right against the winds, he would consider it a miracle. He also spoke of the wonders of wireless telegraphy, and said if one were to have told the people of fifty years ago that they could communicate with people hundreds of miles away without

the aid of wires, they would have thought him bereft of his senses.

Elder Fred R. Woolley asked the people to compare the teachings of the Latter-day Saints with those of the church of Christ of primitive times. He showed that the same organization exists in the Church of Jesus Christ of Latter-day Saints as did in the Church of Christ in the time of the early apostles, and that we possess the same blessings now as they did then, such as direct revelation, prophecy, speaking in new tongues, the interpretation of tongues, etc.

Elder Joseph C. Hillstead rendered a violin solo entitled, "Holy City."

President Hyrum M. Smith said the previous speakers had spoken the truth, because of the rich outflowing of the Spirit during the conference. He said that the Book of Mormon was an abridgment or condensed history of God's dealings with the people upon the western hemisphere. The Prophet Mormon had made the abridgment, after which he handed the record to his son Moroni, who added some of his own writings and then hid it away. It was this prophet whom John the Revelator saw in his vision, that should bring the everlasting gospel again to the earth. He also read out of the eighth chapter of Mormon, and proved that it was fulfilling prophecy in the time in which it did come forth. He also showed that the Book of Mormon was the stick of Ephraim spoken of in Ezekiel 37. He also said that the book contained the fulness of the gospel as it was delivered unto the people of whom it is the history. Anybody who has heard the testimony of the elders cannot get away from the fact that their testimony is true; and that it will stand against all who reject it. This is the "stone" that was cut out of the mountain without hands, and which is destined to fill the whole earth. Exhorted the saints to remain true to the covenants they have made, and urged those who are not in the Church to consider seriously the testimony of the elders. Those who enquire shall know of the doctrine whether if it be of God or of man, providing they do it with a prayerful heart and a desire to know the truth. Those who accept the truth will be rewarded accordingly, while those who reject it will have to take the consequences, as the time is coming when every man must give an account of his works and be judged according to the deeds done in the body.

Singing, "Though in the outward Church below." Benediction by Elder Harry E. Page.

On Saturday, November 29th, at 2:30 p.m., President Hyrum M. Smith and Elder Fred R. Woolley met with all the elders of the conference, and several visiting elders also, in priesthood meeting. Reports were submitted as usual, after which President Smith and Elder Woolley gave some timely advice and counsel.

HARRY E. PAGE, Clerk of conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 11, 1913.

EDITORIAL.

SOME THOUGHTS FOR HONEST PEOPLE.

MANY things in this world are not what they seem. Illusions of various kinds are frequent. In desert countries, for instance, one sometimes sees what is apparently a beautiful lake of water in the distance. The appearance is so realistic that not infrequently travelers, who are not acquainted with the country, are led to go weary miles in search of water, only to realize at last the keenest disappointment. Under certain atmospheric conditions the writer has seen distant mountain peaks take on the appearance of elevated plateaus of considerable extent, and at different times the form of the mountain has assumed various other fantastic shapes. Towns or cities, too, of fine appearance in other places where not a single habitation exists, have been apparently brought into view, and flocks of illusionary sheep have been seen scampering over the desert sands. These deceptive appearances suggest that on many other occasions, and in many other ways, the impressions which our minds receive of things in the world about us, are not true to reality—are by no means represented to us as God sees them.

To see clearly, one must have good eyesight, and, in addition, the atmospheric conditions must be wholly favorable. Scarcely ever are these two things, perhaps never, found together. There are mists, fogs, smoke, dust, air disturbances and other hindrances and causes, which more or less interfere with our sight, and so, seeing objects at a distance, or even near at hand, the impressions which they make upon the mind vary according to the purity of the air, or the impurities with which it is charged, and so on. If fog, smoke, or dust, is more dense than usual, one person might think that an object viewed in the distance was a horse, another that it was a cow, a third that it was a rock, while not one of them might be able, perhaps, to discern what it truly was.

The distance which separates us from the objects which we are looking at has much, too, very much, to do with the correctness of the impressions which we get of them. Thus a mountain viewed from a great distance presents to one's mind a picture which is wholly unlike the reality in many respects. He can not tell whether it is covered with forests or not. Whether its slopes are gay with a profusion of flowers and carpeted with grasses, is not disclosed to him. Whether or not it abounds in beautiful glades and natural parks, he can not determine. The cooling springs

that gush from its sides, the sparkling brooks that babble down its slopes at which the beasts of the forests, the birds of the air and man himself quench their thirst, are not seen. To see and enjoy these things a view of them must be taken near at hand—on the spot.

In addition to all the natural disadvantages under which we are obliged to labor in our efforts to arrive at a correct knowledge of things in this life, and which are often of such a nature that our impressions are misleading and erroneous, we find that our perplexities in the search for truth are increased in different ways by impostors who are on the watch for every opportunity to deceive the unsuspecting and entrap the unwary. They offer to us wares, figuratively speaking—though often the term "wares" may be taken in a literal sense—which, while they seem to be of first grade quality throughout, are so in external appearance only, and it takes TIME, in some cases much time, for the true character of such goods to be ascertained. But be it remembered that time is an element of great worth in such matters, since by its lapse one is generally enabled to determine the real value of a piece of goods, or the soundness of a business proposition. It is said that time heals all wounds, and it may be added with as much or with greater truth that time discloses the real character of all frauds. When one can wait a sufficient length of time, and then uses to the best advantage the mental powers which God has given to him, there is not much danger that he shall be deceived in any respect. There are few of our readers who can not, from experience, attest the truth of these last remarks.

In some article which one day has seemed sound and good, we have found an imperfection the next; some proposition which has appeared, when we first heard it, like a providential opening for us to amass wealth, within a short time is seen to be the portal to the wrecked fortunes of all who entered it. If those deceived travelers, of whom mention has already been made, could have waited until atmospheric conditions changed sufficiently, they would have not sacrificed their time and wearied their bodies for the illusions of a deceptive mirage. In time those mountain peaks were seen once more in their normal size and form. In time those magical cities which were created by the demons of the air passed away; and the sheep that seemed to bound across the desert wilds, ceased to exist even as an illusion. Time alone is a deciding factor with respect to the character of many things as to whether they are illusions or realities, as truths or falsehoods, as principles of righteousness or the impostures of wicked men. Nothing is enduring in this world but truth. All else must fade away and die. And so it is manifest that time itself is a friend to truth and a foe to fraud.

If now to the element of time we can add the condition of use and hard service, and often this can be done, we shall have the testimony

of two witnesses which, agreeing one way or another, should satisfy every rational being of the truth or falsity of any proposition, or of the quality of any wares that are offered to him for acceptance or purchase. To make the point perfectly clear to all readers let us suppose that some one is offered a watch-chain which is represented as being made of solid gold of the best quality. To all outward appearance it is metal of the kind specified. But the intending purchaser is not sufficently expert to make the tests which will determine this matter. He does not have sufficient confidence in the seller to trust him so fully that he can rely on his representations, and so does not know whether he should purchase the chain or not; but if he shall get permission to take it home and wear it for a lifetime, subjecting it to the hardest kind of usage, and be required to pay for it only if found as represented; he has under these conditions a chance for making the most satisfactory tests that can be proposed. If the chain is merely plated, the cheaper metal underneath will show as soon as the outside gold has worn away. There can be no mistake made under conditions of this nature, if the buyer knows anything at all about metals.

Furniture made of cheap grades of wood is sometimes grained in oak; but time and usage will disclose its inferiority and a few hard knocks are often all that is necessary to bring the imposition to light immediately or in a very short time.

A very good imitation of sole leather is made of paper; but when put into boots and shoes the hard usage to which it is subjected, by only ordinary wear and tear, causes its true character as imitation leather to become known.

For modern battleships the hardest kind of steel is used for armor-plating; but the hard blows that it gets in the day of battle shows whether it is steel of the required standard, or is a soft metal—a fraud—which the shells of the enemy pierce with ease or, on the other hand, cannot penetrate at all.

Mines of poorer metallic ores are sometimes "salted," as the saying goes in the United States, which means that rich ores from other mines have been taken into them and deftly placed in position so as to give the ore in sight the appearance of being rich. When the mine is WORKED the deception that has been practiced becomes manifest as the light of day.

These examples need not be multiplied further, and we conclude this portion of our remarks by reminding the reader that time and the test of usage or the hard blows of adversity make manifest the true character of every "wild-cat" scheme or imposture that man has ever devised or ever will.

Remarks so far have been made with respect to temporal things only; but in the facts cited we find truths that apply to others of a higher nature. Thus, for instance, in viewing spiritual concerns—those that pertain to God and to His truth, and, consequently, to the salvation of man's soul—the natural man looks at them

through a mirage of a spiritual nature, and he can not see them as they really are. This statement, in its essence, does not rest upon the authority of any human being, but upon that of the Almighty, who sees things as they actually are, and who knows just how they are viewed by mortal man. He says that "the things of God knoweth no man, but the Spirit of God. * * * But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I. Cor. 2: 11-14). So God's word teaches, and though it may wound our pride to acknowledge its truth, there is no alternative which we may choose and get different results; for if we deny the fact as God states it, we simply prove thereby that we do not know the things that pertain to Him.

If we need external proof that man spiritually views the things of God through a mirage which distorts them beyond recognition as the actualities in the case, and which makes illusions appear where nothing real does or can exist, we have but to view the religious worship or practices of the heathen nations who bow down to gods of wood and stone, and who have ceremonials and observances and doctrines that are abhorrent to the God of the Christian, and so crude that those who profess or practice them, awaken the sympathy of every person who enjoys gospel light and privileges. The heathen are surely viewing spiritual things through a mirage. They do not see them as they are and should be seen. Modern Christendom is doing precisely the same thing. To be sure the abnormal conditions under which its people are looking at the things of God, are not so unfavorable for getting correct impressions; but that their atmosphere is affected by misleading influences is very evident.

Those illusionary cities of which mention has been made never appeared twice in just exactly the same form; the mountain peaks already spoken of were never seen but once the same in detail in any of their fantastical outlines, and they always varied according to the difference in the position from which they were viewed. But when the atmosphere was in a favorable condition, those lofty peaks always appeared the same in size and form; no change whatever could be detected.

Now, no truth, when seen as it really is, can take on more than one form; but it can be distorted into a multitude of different appearances, either by adding something to it, or by taking something from it. If Christendom were looking at the truths of God, and the principles of man's salvation through the same clear, unaffected medium that was provided for early prophets and apostles and Jesus Christ Himself, they would see them as they are —as they should be seen—and they would all see them alike. That they do not do so, is all the evidence anyone needs to show that the atmosphere which surrounds Christendom is affected by a spiritual mirage. The impressions which it gets of spiritual things

are not correct. Only one view of a mountain peak can be a true one, and when dozens of them appear as taken from one standpoint, and all differing from a faithful representation, we know they are not true to nature. Some of them may be much unlike what they should be, others may be more perfect; but because they are imperfect in some respects, they must all be condemned. And so when Christians present to us scores and hundreds of different views of the primitive Church and its doctrines, we know that they can not be true to life. Christian people are not looking at these things through an atmosphere which is like or is the same as that through which the early saints viewed them. If they were, they would see them as the early followers of Christ did. It is the disturbing influences in the air surrounding sectarianism, and in its very life, that is affecting, and has affected Christendom for long centuries, and so the pictures of the religion of Jesus Christ which are impressed upon its mind are so many and various. Its spiritual eyesight is defective, or it lives in a perpetual mirage as to the things of God. Take, as it were, a photograph of Christianity and the Christian church as it existed in early times, and then take also photographic views of modern Christianity and the several hundred Christian churches of our times, and who can truthfully say that they look alike? Who can recognize the former in the latter? Who can find unity in division? Who can confound the one royal bride of Christ with the polygamous household of contentious wives that modern Christianity says is His?

(TO BE CONTINUED.)

PROMINENT EDUCATORS ON UTAH AND THE "MORMONS."

(*Continued from page 791*).

W. T. CARRINGTON, President State Normal, Springfield, Mo.:

"I have never experienced a more pleasant day. It was worth a trip across the continent to shake hands with those sainted mothers. I expected to see a happy, prosperous people, but what I have witnessed to-day far exceeds my expectations. I am a believer in church unity, as you people are, and hope to see the day when that will be accomplished."

PRESIDENT Z. X. SNYDER of the Colorado State Teachers' College, Greeley, Colo., when asked by a reporter concerning his impressions of Utah and of the N. E. A. meeting, said:

"I am very much impressed with the growth and activity of Salt Lake City, and also with the development of your state's agricultural interests. I have chanced to be in Salt Lake City every six or eight years for a number of years, but never before have I seen such persistent activity along all lines. It is a new city reconstructed, as it impressed me. I am led to this thought

as I see the business houses, the people, their efforts to do something, their efforts to make one large, magnificent, thriving, energetic, productive community.

"I am also very much gratified and impressed with the way Salt Lake and its people have received and entertained the teachers of the United States. I have been, with but few exceptions, at all of the meetings of the N. E. A. for thirty years, and it seems to me that we have never received a more cordial welcome than we have received in Salt Lake City."

DR. J. A. SHAWAN, superintendent of city schools, Columbus, O.:

"Never in the history of the association, in my opinion, has as great care been taken in the preparation for its meeting as in Salt Lake.

"The city of Salt Lake is in many respects unique. The Great Salt Lake itself is an unusual feature and the valley in which the city is located, surrounded by mountains, is one of the beauty spots of the earth. It is a place where everybody must drink, but ample provision of a good supply of pure, cool mountain water is to be found on every side. The people of Salt Lake have shown themselves to be the most courteous and hospitable that we have found anywhere.

"It is to be regretted that the attendance has not been larger, but this has been no fault of the people of Salt Lake or of the officers of the association. The extremely hot weather East and the great probability of going to California in 1915 have no doubt done much to reduce the attendance, but after its present experience and enjoyment, the cordiality of the people, the splendid climate and the excursions surrounding Salt Lake, I have no doubt that the association will be glad to return in the near future."

ALVAN N. WHITE, state superintendent of public instruction of New Mexico:

"The well organized and well directed institutions found here are exerting their power and influence in making a beautiful city and a contented people. It has been a revelation to us all to see the rapid educational progress being made and the interest shown in education as evidenced by the high per capita expenditure.

"Nothing has given us more pleasure than the musical entertainments afforded us, and on all sides we see the efforts along lines of culture. The meeting itself has been a good one and our delegation will return to New Mexico to carry and promote greater interest and enthusiasm in education."

SUPERINTENDENT FRED M. HUNTER, city schools, Lincoln, Neb.:

"These Utahans impress me as being progressive and genuine. I have been especially pleased with the wonderful social institutions which have developed here in Utah. There is nothing like it anywhere else in the world.

(TO BE CONTINUED.)

FROM THE MISSION FIELD.

Notice to Elders.—Owing to the fact that the buying of cutlery for the elders is rather a complicated and long drawn out process, and, therefore, takes so much time that it seriously interferes with my work, I am forced to stop this practice. Any elders who desire cutlery can obtain it by dealing directly with George Wostenholme and Son, Ltd., Sheffield.—ROSCOE E. HAMMOND.

Sale of Work.—A sale of work was held in the Latter-day Saints' meeting-house in Sheffield (Sheffield conference) on Saturday, November 29th, 1913, to raise funds for the Relief Society work. A goodly sum was realized from the sale. The sisters who have taken part in this undertaking deserve much praise, for they have labored hard and diligently to make it a success.

Organization of Branch Relief Society.—On December 2nd, 1913, President William E. Moss of the Scottish conference, Clerk J. C. Edwards and Elder Adam M. Hunter of the Glasgow branch, met with the sisters of the Glasgow branch at the home of Sister Joseph Leggat and organized a branch Relief Society. The officers selected were: Isabella Blake, president; Isabella Baillie, first counselor; Jeannie McDonald, second counselor; Katie Leggat, secretary; Isabella Macdonald, treasurer.

Baptisms.—A baptismal service was held at Granton (Scottish conference), November 27th, 1913, when one member was added to the fold of Christ. Elder Sidney M. Beckstead officiated.

At Darlington (Newcastle conference), November 28th, 1913, one soul was added to the fold of Christ through baptism. The ordinance was performed in the Tees river. Elders Richard D. Bradshaw and Victor E. Gilbert officiated.

On Sunday, November 30th, 1913, a baptismal service was held in the Latter-day Saints' meeting house at Pitsmoor, Sheffield (Sheffield conference), when four souls were added to the fold of Christ. Elders Tom Shepherd and Joseph E. Wood officiated.

A baptismal service was held at Middlesborough Baths (Newcastle conference), on Wednesday, December 3rd, 1913, when two souls were added to the fold of Christ. Elder Francis Simpson officiated.

District Meeting.—On Sunday, November 23rd, 1913, a district meeting was held at Mansfield (Nottingham conference). President Eddis W. Watkins and three traveling elders were in attendance. Two sessions were held—one at 2:30 and another at 6:30 p.m. At the first session the sacrament was administered, and favorable reports of the branch in general and of the Sunday School were made, and the Church authorities, general and local,

were sustained. The speakers during the meetings were President Eddis W. Watkins and Elders Wilford Pyott, Frank D. Redmond and Edsel H. Adams. The subjects treated upon were, the law of tithing, the necessity of unity, the blessings which come from sacrifice, faith and works, the apostasy, and the Book of Mormon. During the services a solo was sung by Sister Eva Calladine, and another by Mrs. Charlton. A trio was also sung by Sister Stephenson and company.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Boston per s.s. *Arabic*, December 2nd, 1913: From South Africa—Frank J. Hewlett and his wife, Emily J. Hewlett. From the British mission—George V. Vincent, Warren H. Fjeldsted, Clarence A. Barlow, Samuel J. Russon, Douglas T. Murdock and William C. Jefferies; and on December 6th, 1913, a company of honorably released missionaries took passage for St. John, N. B., per s.s. *Victorian*: From the British mission—David K. Udall, Jr., Newton R. Jackson, Clyde C. Edmonds, George Allen, George T. Cox. William H. Stayner. Thomas A. Baylis, Leland F. Pilkington, William J. Sessions and Thomas Martin. From the Swedish mission—Joseph N. Anderson, Henry M. Carlson, Matts Anderson, Eben Bloomquist, and Edward Bergquist. From the Scandinavian mission—C. O. Jensen. From the Swiss and German mission—Jacob Messerli, Rudolf Naef, Henry B. Gessel, John U. Schiess, Charles J. Welch, Gottlieb Hubschmid, Philip A. Tadje, Frank E. Murri and Charles Weber. From the Netherlands—John J. Banks and John E. Ostler. With the latter company of elders there were nineteen emigrants in charge of Elders William H. Stayner, Clyde C. Edmonds and C. O. Jensen.

Farewell Socials.—A farewell social was held in the Latter-day Saints' meeting house in Sheffield (Sheffield conference), on Saturday, November 29th, 1913, in honor of Elders W. Chester Jefferies and Bryon R. Jordan, who are about to return to their homes in Zion after fulfilling honorable missions. An excellent program was rendered by saints and friends.

A farewell social was held in the Latter-day Saints' meeting room in Blackburn (Liverpool conference), in honor of President William H. Stayner, Elders Newton R. Jackson and George Allen, who have been honorably released to return home. A pleasing program was rendered and a beautiful token of love and esteem was presented to each of the departing brethren by the saints and friends of the branch.

A farewell social was held at Hull (Hull conference), November 26th, 1913, in honor of Elders Douglas T. Murdock and Clarence A. Barlow, who have each received an honorable release to return home. The program consisted of songs, recitations and musical

selections, after which refreshments were served. A token of love and esteem was presented to each of them by the elders, saints and friends.

On Monday evening, December 1st, 1913, a farewell social was held at 106 Ann Street, Belfast (Irish conference), under the able management of the Young Ladies' Mutual Improvement Association, in honor of Elders Warren H. Fjeldsted and George V. Vincent, who are shortly to return to their homes in Zion. The departing brethren were presented with a suitable token of remembrance by their fellow laborers. An interesting and instructive program was rendered and enjoyed by all present.

A farewell social was given by the saints of the Worksop branch (Sheffield conference), December 12th, 1913, in honor of Elder Byron R. Jordan. The social was held at Sister Fretwell's home. A very enjoyable time was spent by all who were present.

DIED.

ALLSOBROOK.—At Arley (Birmingham conference), December 1st, 1913, Roland Towers Allsobrook, aged fourteen months, son of Brother William and Sister Mary Allsobrook. He left the world as he entered it—pure and free from sin through Jesus Christ.

BLYTHE.—At Hucknall (Nottingham conference), November 22nd, 1913, Lilian Ada Blythe. Deceased was born September 17th, 1889, at Nottingham; and was baptized March 21st, 1908, by Elder John Parton. Sister Blythe bore a fervent testimony, and practiced the principles of the gospel in her daily life.

LEE.—At Northampton, England, November 16th, 1913, Thomas Lee. Deceased was born November 21st, 1858, at Boulogne, France. Baptized December 19th, 1909, by Elder Thomas L. Peterson. Brother Lee always had a glad welcome for the elders, and died a faithful Latter-day Saint.

MCILVAINE.—At Edenvale, Kelts County, Antrim (Irish conference), on November 1st, 1913, John McIlvaine. Brother McIlvaine was born March, 1861, and was baptized June 17th, 1886, by Elder Edward Clyde. Our correspondent is unable to give complete date as to birth of deceased.

CONTENTS:

A Greeting to the Missionaries... 801
Minutes of the Sheffield Conference 804
Editorial: Some Thoughts for Honest People... 808
Prominent Educators on Utah and the "Mormons"... ... 812
From the Mission Field 814

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.